The Review of Religions

Digitized By Khilafat Library Rabwah

(A Monthly Journal of Muslim Religious Thought)

Vol. XXXIV—No. 4

April 1935

● *FRONTISPIECE*—Ch. Zafrullah Khan
Member of the Viceroy's Executive Cou

● **The Message of Ahmadiyyat**
—Ch. Zafrullah K
Member of the Viceroy's Executive Cou

● **Tributes paid to Ch. Zafrullah Khan**

● **Islam and Insurance**

● **Modern Youth**
—Mr. Abdullah R. S

● **Notes & Comments**

Expectation of Life at Birth in India—Conflicting I
of East and West—A Scientist's Challenge to Darwi
—Corpse-like Obedience . . . . . .

Marvellous Spread of the Ahmadiyya Movement.

(*See Inside.*)

Editor :
GULAM FARID MALIK, M. A.

Head Office :
QADIAN, Punjab : India.

Branch Office :
THE LONDON MOSQUE, 63, Melrose Road, Southfields, London, S.

AHMAD

AND

Digitized By Khilafat Library Rabwah

His Claims and Teachings

IN HIS OWN WORDS

In 2 Volumes of 300 Pages each, 6th Edition.

Price of each As. 8. Postage Free.

The Secretary :

ANJUMAN-I-TARRAQI-I-ISLAM, Secunderabad (Dn.)

IF . .

YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually

READ

AHMADIYYAT OR THE TRUE ISLAM

BY

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad

HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner, briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT, QADIAN, Pb., India

Digitized By Khilafat Library Rabwah

CHAUDHRI ZAFRULLAH KHAN
Barrister-at-Law
Member of the Viceroy's Executive Council.

Digitized By Khilafat Library Rabwah

إن الدين عند الله الإسلام

The

Review of Religions

Vol. XXXIV APRIL, 1935 No. 4

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE MESSAGE OF AHMADIYYAT

At a crowded meeting in the Y. M. C. A. Hall on 2nd March, Chaudhri Zafrullah Khan explained the Message of Ahmadiyyat, Professor Syed Abdul Qadir of the Islamia College presiding. Telegraphic reports, furnished by the *A. P. I.* have already appeared ; the following is the transcription of a short-hand report taken there :—

I have undertaken this evening a grave duty ; and perhaps the role of a theologian is comparatively new to me, though not altogether new.

When the Secretary of the Inter-Collegiate Ahmadia Association approached me on this occasion, I consented to undertake to speak with rather less reluctance than I

Digitized By Khilafat Library Rabwah
usually feel on such occasions. You would consider it paradoxical that I should have undertaken to speak on a comparatively new subject, or at any rate a subject with which I would not be associated to the same degree in the public mind of Lahore, as I would be with political subjects ; and at a time, when through a certain section of the vernacular press there is sweeping a hurricane of vilification and misrepresentation against the Ahmadiyya Community and its Holy Founder I assure you that it is just for this reason that I undertook to speak this evening. I was practically certain that it would do no harm, and almost certainly, would do a great deal of good, if I tried to place before you within the short time at our disposal this evening, the main principles for which Ahmadiyyat stands, in an atmosphere, which though it might be described subsequently as one-sided, in the sense that a member of the Community was speaking, would certainly be free from the passions of bias and prejudice ; and if, at the end of this address, I am able to arouse in the minds of some of you a keener curiosity with regard to the tenets and doctrines of the Ahmadiyya Movement, this address shall have served its purpose.

Clearing the Ground

Before I enter upon the subject of " The Message of Ahmadiyyat " let me make one matter perfectly clear. I am afraid there is a good deal of misunderstanding in this matter. On the one hand, some people are apt to imagine that Ahmadiyyat brings no new message, and that therefore it is not worth bothering about. On the other, it is represented that it is a revolutionary onslaught upon the principles of Islam ; that it, therefore, ought to be combatted with the full strength of zeal, on behalf, at least, of Muslims and generally by all those who have the interest of true religion at heart. Both these are misconceptions. Ahmadiyyat is not a new faith or a new religion. This is perfectly true. Our claim is that Ahmadiyyat is only a synonym for Islam. In order, however, not to saddle other

Digitized By Khilafat Library Rabwah

people professing Islam, with the responsibility of our own doctrines, we have to give some name to that interpretation of Islam which our Community puts forward, I mean the interpretation which the Founder of our Community, the late Hazrat Mirza Ghulam Ahmad whom we believe to be the Promised Messiah has put forward as the true conception of Islam. This we call by the name of Ahmadiyyat. But when I say that, I do not, in any way, wish to offer to minimise or misrepresent the character of Ahmadiyyat or the position which it occupies in Islam. In the sense in which I have put before you there is nothing new in it. On the other hand, it is an entirely new conception of Islam,—new in this sense, that to the people of the 20th century it it an entirely new and fresh conception. For every one of our doctrines and tenets, we go back to the original sources of Islam, to the Holy Quran itself. We go back to the sayings and the doings of the Holy Prophet himself. For the smallest doctrine or tenet put forward, we can quote authority in that sense. Its apparent novelty lies in the fact that the world had travelled away leagues and miles from Islam. It is not a new interpretation only but it is also a new dispensation, or rather a fresh dispensation in the sense I have indicated. Ahmaddiyyat, is not, therefore, in that conception a slight matter which requires no attention ; it is not one of those waves which periodically appear on the surface of the religious ocean and are eventually devoured by the ocean itself.

A Philosophical Concept

Consider, for a moment, the universe, as it stands to-day. Take your thoughts, for a moment, away from religion into the physical world. The universe to-day is exactly the same as it was twenty centuries ago. We inhabit the same earth, we are influenced by the courses of the same planets, we are given life and freshness by the same rain and sun ; nothing new, in that sense, has appeared in the universe during the twenty centuries, nothing new has appeared during the last two, three, four or five centuries, and yet can we claim

Digitized By Khilafat Library Rabwah
that the world that we live in to-day is the same world which existed even a hundred years ago ? Would it not be correct to say that it is an entirely new world ?

Modern scientific inventions, with the initiation of man into the secrets of nature, have revealed to us qualities and properties in nature which we did not even suspect or dream of, and, therefore, giving us a greater knowledge of those qualities and greater control over the powers of nature, and deeper knowledge of the mysteries of nature and of the universe in which we live. This is entirely different from the universe in which our grand-parents lived.

Religious Position

Similarly in the domain of religion we live in a new universe. We are, therefore, rather bound to have a new spiritual dispensation but just as the universe is the same and yet it gets a new character as the result of greater knowledge and larger invention, through a deeper study, similarly this new dispensation in the spiritual field of Islam although based on the sources of Islam, represents exactly the real spirit of Islam, yet has discovered to the world new beauties in Islam, new excellences in Islam, provisions already made in Islam, of which the world was ignorant and, therefore, it is new. It is fresh because it comes to a world that did not suspect that these beauties, these excellences, these doctrines, these tenets, these remedies only revealed by this new dispensation existed before in Islam. I say, therefore, that it would not be right to minimise the importance of this new dispensation which has been revealed to the world during this century and the latter part of the last century. Ahmadiyyat stands in a dual position in Islam. So far as its origin is concerned, it rejects all the man-made doctrines which have encrusted themselves over the body of Islam during the last few centuries. It goes back 1300 years direct to the original sources of Islam ; and yet on the other hand, passing through the present, it penetrates far into the future. Now in the spiritual dispensation, we have an entirely

Digitized By Khilafat Library Rabwah

new world through which mankind will henceforth have to pass. It would not be an exaggeration to say that the changes that are takinig place in the universe indicate that the future generation will look back with wonder into the past. Great things are bound to happen in this world so that a new heaven and eath, as it were are being created— that is to say a new dispensation.

When I say this, I am stressing only one aspect of Ahmadiyyat. I am, however, in constant danger of minimising the importance of the other, and therefore, I am anxious that there should remain no misunderstanding about it. Let me go a step further and say that one of the characteristics of Ahmadiyyat is this. People may subsequently claim it but it is Ahmadiyyat that has first brought about a miracle in the world by presenting to it the true explanation of the teachings of the Quran. The time for their application may not yet have arrived, but you will find that it was necessary that somebody should discover these things to the world. You will find the greatest miracle of the Holy Quran has been revealed to the world by Ahmadiyyat at this stage.

Miracle of Islam

I do not mean to say that great miracles had not already been revealed. Even as a child I was accustomed to hear from those at whose feet I used to sit then that a great miracle of the Quran was this, that no word or vowel point in it had been destroyed or altered. No doubt that in itself is also a very great miracle, that the means for its physical preservation were so perfect that if all literature disappeared to-day the Holy Quran would survive as it is preserved in the hearts of so many millions of Muslims. That indeed is a miracle in itself, but that was a very small thing as compared with what one could learn about the Quran as one drew near Ahmadiyyat. Let me say the very basis of Ahmadiyyat is this great miracle to which I have alluded and which I shall proceed to explain in a few sentences. I claim it is Ahmadiyyat alone and the Founder of

Digitized By Khilafat Library Rabwah

Ahmadiyyat who has revealed to the world, not only revealed, but put forward to the world, and made a challenge to the world, and he was willing to sustain it against any person who disputed it, and it is this that, however great the changes that might take place in the universe, however revolutionary the conditions of life under which mankind may have to live in each age and in each epoch, the Quran will continue to furnish a complete dispensation for the physical, moral and spiritual welfare and advancement of mankind. And as the world changes, God out of His unlimited beneficence will continue to reveal from the Quran itself doctrines that completely correspond to, and regulate and deal with, the conditions that may have arisen since then. This is a thing which must distinguish the Word of God from any other dispensation which philosophers or thinkers might put before the world; they cannot even make this claim.

First Great Message.

This is the first great message of Ahmadiyyat to the world, that although one physical dispensation may have passed away, or may be disappearing before our sight, the new physical dispensation that has arisen will find that provision has already been made for it in the Quran ; otherwise it would be a stain upon the spiritual providence of God, that whereas He provided for the spiritual sustenance of past ages, he failed to or neglected to provide for the spiritual sustenance of the future. If conditions have so radically changed that life is no longer the same as it was thirteen hundred years ago, and if the Quran applied only to life as it then existed, and failed to regulate certain demands of human necessity under conditions prevailing in the 20th century or in the centuries following, then the claim of the Quran to be the last and complete spiritual dispensation will disappear. The first message of Ahmadiyyat therefore is, that however much the universe might change, and in the same proportion the properties and qualities which God had Himself embodied in the universe may be discovered, similar properties and qualities will be discovered

Digitized By Khilafat Library Rabwah
to be embodied in the Word of God, which would be applicable to the changed conditions because the Word and Work of God proceed from the same source. That is only one illustration of what I was going to say this evening. That is the introduction that explained the position of Ahmadiyyat, and what it claims to be whatever its vilifiers might say.

Ahmadiyyat is Islam Itself.

Ahmadiyyat claims to be Islam itself and to be the dispensation of which most of you had been accustomed before Ahmadiyyat made its claim. Now let me go on to deal more specifically with the message of Ahmadiyyat to this age. The message of Ahmadiyyat to this age is in one word reconciliation, a reconciliation between the various factors in human life which lead to discord, and which lead to all that has made life restless and peaceless. That is the message of Ahmadiyyat; and after having given the explanation with regard to the position of Ahmadiyyat in Islam, if during the subsequent part of my address I use the word Ahmadiyyat or Islam one for the other you will understand that I am referring to the same thing. I am taking a responsibility on behalf of Ahmadiyyat only and I don't attribute any of these doctrines to those who do not profess to be members of the Ahmadiyya Movement. If they agree with me during the subsequent portion of my address so much the better, if not, then they are absolved of all responsibility. I proceed now to explain the Ahmadiyya point of view.

Message of Reconciliation.

As I have said the message of Ahmadiyyat is reconciliation. It is one word but when applied, as I have said, to all those factors which in human life lead to discord you will at once realize how wide the sphere of the application of this expression becomes, and you will not expect me this evening to deal in detail with all those aspects, or even to deal with the outlines of any of them. All that I can do and hope to be able to accomplish is to indicate some of those factors, and also to indicate the attitude of Ahmadiyyat towards them and if I

Digitized By Khilafat Library Rabwah

succeed in doing that, I hope each of you will go away from this hall in the first place prouder of Islam whatever the differences between us may be, and in the second place, keener to know more about these problems and to find out how Islam has provided for them. Now I deal with some of the factors.

First of all Ahmadiyyat seeks to bring about reconciliation between man and his Creator. The tendency in modern times is that the more a man acquires of worldly lore, the greater his repugnance towards religion as such; but why is this so? What is the reason? The reason is that in our schools and colleges and in the literature which the ordinary man peruses he is taught that he will not accept any doctrine or tenet unless that doctrine or that tenet is accepted by his reason; but when he goes into the domain of religion he is asked to accept certain things which do violence to his reason, or so he imagines, and he is asked to accept them simply on authority. He is told that he must accept this because this is part of the faith which he professes to follow and it is in this domain that he finds the principal reason of the discord. Man's inner nature rebels against accepting anything merely on authority, his reason demands the support of argument, his reason demands to be satisfied with what he is asked to accept. It would lead to some benefit for him if he could find reason sanctioning authority. But if he finds religious teaching applied to a doctrine which is not based on truth or when his reason tells him that the doctrine is mischievous, then such teaching or doctrine is sure to do him harm. On the other hand one is told that if he does not accept a certain truth he may not be regarded as a follower of a particular faith which he professes to follow. That converts a good many of his community into hypocrites, into people who are willing to apply to themselves the badge or the label of a particular faith or particular community without in the least degree believing in and being prepared to support their belief by sacrifices which the doctrine which that religion puts forward demands. If that is the motive from which action proceeds, and unless there is faith in the sense that you truly believe, then you believe as a certainty that no action can follow. Consequently this discord.

Reconciliation of Fact.

Digitized By Khilafat Library Rabwah

The first reconciliation admitted to be brought about by Islam as interpreted by Ahmadiyyat is between God and man in the matter of faith. With regard to this aspect again, referring to a miracle of the Holy Quran to which pointed and particularly emphatic attention has been drawn only by Ahmadiyyat, we believe that when the Holy Quran puts forward a doctrine, it is not merely an injunction prohibiting people from doing certain things or asking them to do certain things, but it always enforces its rules by reason, it declares the benefit that will accrue to you by following it, and does not rest merely on authority ; it does not ask you to believe merely on authority, it does not ask you to believe by compulsion, it does not want from its followers unwilling obedience, it brings about a cheerful and willing allegiance on the part of its followers, because reason and faith have been reconciled. This has been stated as a claim and it requires proof but if I started giving you proofs in support of each claim, I am afraid, I could have kept you here for many evenings. But I do undertake that to any enquirer who addresses any enquiry with regard to any matter stated by me this evening to me or to any other member of our community whom he might know in Lahore or elsewhere, reference would be provided, literature would be pointed out by comparison of which in the seclusion of his own study he can satisfy whether the claim made by us is or is not established.

Only one Illustration.

That is one illustration only but if that illustration is true what a great message of cheerfulness to people who believe truly and sincerely and who want to put this into their relationship with God ! And yet they will find that their belief consists in formulae and injunctions and practices which their reason fails to endorse.

Reconciliation between different sections of mankind

Next there is a reconciliation attempted between different sections of mankind. As you are aware, mankind are divided

Digitized By Khilafat Library Rabwah
into various creeds and communities, but let me take the main divisions which unfortunately exacerbate feelings in India. This is the division into the followers of different religions. Ahmadiyyat or Islam seeks to bring about a reconciliation among these. It would be idle for you and futile for me to say, it brings about a reconciliation because I say my doctrines are reasonable, I believe in them and there will be a reconciliation. That only refers to eventual reconciliation, but people have got to live together in spite of differences which exist between them. It is no use telling people that when your differences disappear then you will be reconciled. Therefore Ahmadiyyat recognises that differences of some kind or the other will continue to exist and that reconciliation cannot be brought about by supperession of differences but that there must be two efforts directed towards this object. One is the recognition of differences and how we are in spite of them to be reconciled to each other, and the second is to lay down the means of eventually complete and permanent reconciliation and elimination of differences. Whenever people try to bring about a reconciliation by the suppression of differences that in itself lays the foundation of future dissension and discord. Well, then the first principle in this sphere is the recognition of differences as a matter of fact. If differences were not to be recognised not only in this sphere but in all other spheres all intellectual progress would come to an end. If as a result of this evening's address any of you take back with you a little of this understanding, there would be a quickening of interest in a matter of this kind. The very reasons for this evening's address are the differences that exist, and the whole progress made on the physical planet is due to differences. The world has in the past tried to persecute scientific inventors and investigators on the ground that they differed from those who had gone before them, but if their differences were suppressed or completely suppressed nobody would have been allowed to differ and there would have been no progress. Therefore it is the recognition of differences, not the suppression of differences that is likely to lead to reconciliation in matters of religion. The Founder of the Ahmadiyya Movement laid down this principle. We must recognise the differences that exist, we must

Digitized By Khilafat Library Rabwah

try for their eventual elimination through the exercise of our reason and our intelligence, but during the period when in spite of the exercise of reason and intelligence differences continue, we must recognize them and try by means of tolerance and forbearance to cultivate a spirit of mutual goodwill. That *A's* doctrine or faith differs from *B* is no reason why *A* should be set by the ears by him. The thing as stated is simple enough, but it appears it is so difficult to practice that in this unfortunate country, particularly it is impossible to point to any two differing communities or sects or any particular tract of land where such tolerance or forbearance is shown.

Spirit of Tolerance.

In order to promote such tolerance and forbearance the Founder of the Ahmadiyya Movement made one suggestion which his followers try to promote and which, in recent years, in spite of all the differences that have arisen and been accentuated, I must say the members of the various communities and followers of various religions have done a great deal to promote and foster. It was this, though in spite of each religion or the followers of each religion or the followers of each sect differing, they should come together on a common platform and after discussing certain subjects that affect the spiritual and moral welfare of humanity, they should put forward the teaching of their respective faiths from the same platform for the consideration of their countrymen.

The benefit accruing from such conferences would be that in the first place we would become cognisant of the fact that people who are as reasonable as we, in different walks of life and in different professions, believe in certain things in which we believe : this will promote a sense of tolerance and forbearance. I should not assume, as I am afraid it is commonly assumed, that any other man who believes in a different thing from that in which I believe does so simply because he is hostile to me and wants to destroy my faith and my community. When we come together, when he is

Digitized By Khilafat Library Rabwah
prepared to support his views with such reasons as he can, as I listen to his explanation with a desire to understand the other man's point of view, that in itself will start a spirit of tolerance and forbearance. Also ultimately we shall be able to discover that there are many truths which are common to a large majority of people and that therefore it is no use trying to accentuate differences, and that our efforts should be directed towards our being brought together in such matters in which there are no differences so that we may look reasonably upon the rest in order to discover whether any reconciliation may be possible there.

Practical Work.

Now, as I have said, people following different faiths have done a good deal to promote that kind of co-operation. In the lifetime of the Founder of the Ahmadiyya Movement, I believe in 1889, there was held in Lahore a great Conference of Religions and five subjects were specified. On each the advocates of different religions were asked to read papers, and although that Conference was held four years before I was born the information that I have been able to gather about it is, that it was the most peaceful and harmonious conference of its kind. Since then that spirit is being taken up in different parts of the world. About 26 years ago, there was held the first World Parliament of Religions, in which professors of different religions were asked to come forward and speak on certain subjects and state the teachings of their respective religions and certain aspects of those subjects. Then in 1924 there was held in connection with the British Exhibition of that year a great Conference of Religions in the Empire Institutute in London, where the representatives of different religions were asked to participate. I had to go and the present Head of the Ahmadiyya Community also took part in the deliberations of that Conference. A good deal of misconception and misunderstanding was removed and people were astonished at the spiritual wealth which Islam could offer on all the subjects discussed. Recently in 1933 the second World Conference was held, and three members of our Community including myself delivered addresses

Digitized By Khilafat Library Rabwah

at that Conference with regard to the various aspects of religion. My subject was "Islam Promoting Peace and Unity among the Nations", and a message from the Head of the Community was read in that Conference. This kind of thing is being done more and more, as you are aware, in Lahore and other places. Wherever we have organised meetings for that purpose we have always met with most generous response from the followers of different faiths. Christians, Hindus and Sikhs have spoken in appreciation of the life and character of the Holy Prophet and whenever they have invited us to go and speak at their meetings in appreciation of the Holy Ones of their faiths, we have always responded to their invitation. So far as Islam itself is concerned the Founder of the Amadiyya Movement has emphasised in his teachings throughout that all spiritual teachings have one common source and that there should therefore be tolerance and forbearance in regard to them. We should come together and revere the Prophets of each religious community. That is the principle of the Ahmadiyya Community, not merely as a matter of policy but as a matter of faith, based upon the express teaching of the Holy Quran, that to all nations and in all ages Prophets have been sent. We believe Krishna as much a true Prophet of God as Ibrahim and Moses, and that Buddha and Zoroaster were as true Prophets of God and for this there is the authority of the Quran. We have not invented any of these doctrines in order to suit our conditions but in support of this we can quote chapter and verse from the Quran.

The Quran says "there has not been a people to which a warner has not been sent." That was one teaching of the Quran to which pointed and emphatic attention was drawn. Is not that the greatest source of reconciliation, that I should revere, not only revere but hold true, the great ones of the Hindus just as I hold true the great ones of the Jews. Just as I hold the great ones of Christianity in reverence, so much I hold true the great ones of the Sikhs, just as I hold true the Founder of our own Movement, just as I hold true the Greatest

Digitized By Khilafat Library Rabwah
of the Prophets, so I must have the faith that all these were inspired by God, that all these were appointed for the guidance of mankind, that all these were the manifestations of the love that the Creator bears for the creatures for whose spiritual sustenance He has provided this means. Once I believe in this doctrine as a matter of faith, is it possible that I should ridicule, however much I differ from the followers of every-one of these Prophets in the interpretation of the teachings that they gave to the world. So far as their own lives and missions are concerned we are at one. That is one great reconciliation between the followers of different faiths. That some of the more reasonably-minded people have adopted this doctrine is so much the better. It is the Founder of Ahmadiyyat who first drew attention to it with regard to the teaching of the Holy Quran.

The Right Way.

The next thing was, that it is no part of the propagation of Islam or any faith to denounce other faiths because a certain set of doctrines happen to be repugnant to me, because you may even be able to prove that it ought to be repugnant to everybody. You do not thus establish the truth of the doctrine that you follow. It is a perfectly simple truth and yet how many of those who are the advocates of different religions are prepared to follow that in practice, that it is by pointing out the beauties and excellences of the doctrines that you believe in, that you are able to induce people to look into and study it. It is only by pointing the beauties of your own faith that you will be able to convince others that what they believe is defective

It is not our differences in religion alone which are promoting discord among mankind. I am afraid there are differences in the sphere of morals, there are differences in the sphere of politics, there are differences in the sphere of economics, there are differences in the sphere of international relations, all of which combine to emphasise the discord from which humanity is at the present moment suffering and for every

Digitized By Khilafat Library Rabwah

one of them Islam has made provision. I proceed to indicate some of them. Take the sphere of morality. That is a difficult subject, which may be a little bit hard to follow at first dealing with it, unless the ground has already been prepared, but even at the risk of being misunderstood I must proceed to indicate some of the truths inculcated by Islam, which in the domain of morality the Promised Messiah laid bare to the world as part of the Islamic teaching. In the first place he emphasised this great truth taught by Islam that human nature as such is pure and not tainted with evil, that evil is not inherent in man, that evil comes from outside. That was one great thing emphasised by him. What a message of cheerfulness and hope for humanity, at least for that section of humanity which is striving all the time to attain union with their Creator, the ultimate goal of all beings. To say that, is to support the Holy Quran which has taught it and Islam which has emphasised it.

No Inherent Evil.

The next point is that no natural instinct in itself is evil, that no natural tendency is in itself evil, or is in itself good, that the nature of good and evil arises from conduct, in which a tendency or a desire or instinct operates. Love is not in itself good, what we call hate is not in itself bad, but both these are natural instincts,—love or hate. In other words, the liking for a thing, after all, resolved into itself, is neither good not evil. The dislike of a thing is not in itself good or evil. For instance, it is emphasised again and again in the Holy Quran that this elementary instinct of liking a person or thing is good provided it is so regulated that its exercise is confined to occasions when it is likely to lead to good ; it is evil if exercised out of selfishness ; and the regulations of the Prophet (peace be on him) have regard of almost every internal tendency which does not become a moral quality unless it is recognised as such. I have taken this as an illustration which might appeal to every one. This instinct of liking is good provided it is regulated under 3 conditions : (1) that a due gradation is observed, where the liking for one object

Digitized By Khilafat Library Rabwah

ought to give way to the liking for another which is better entitled to your consideration. It is good where the sense of liking any one thing is so construed that it gives way to nothing which is evil. For instance, where a man's affection for his own children is willing to give way to his allegiance to truth or honesty it is good, as it is being regulated within its proper sphere. Where the love for his children over-rides his allegiance to honesty and he is willing to accept bribes in order to provide for his children it will be manifest that it is evil. (2) that it should be based mainly upon gratitude and not mainly upon benefiits to be obtained. It is rather as I said a difficult subject. Again take the instance of the love for one's children ; although mainly embedded in our nature owing to the relationship between the parent and the child it has yet indeed an element of future benefits. When there is a conflict between the element which is based on greed and element which is based on gratitude the desire must give way to gratitude. The third condition is that the practice should be confined not only to minimum gratitude or benefit but that the best object should be kept in view. We are all told we should love everybody. It is a beautiful maxim but it leads to confusion if we try to practice it in life. We must dislike certain things otherwise the whole of society would come to an end within 24 hours. For instance, we must dislike evil and there again a great distinction was drawn by the Founder of the Ahmadiyya Movement between the evil doer and the evil done. However we must hate and discard evil, we must wish to reclaim the evil doer whom we may eventually even grow to love. A vessel filled with filthy liquid will dry after the liquid is poured out. If we do not know means of spilling the liquid, we must break the vessel if we have no regard for the vessel. Certain things and certain actions we must dislike. And then there are degrees of dislike.

Another Group of Doctrines.

Another group of doctrines emphasised by the Founder of our Movement was the new spiritual dispensation that we are able to discover and apply. It was the gradation in moral

Digitized By Khilafat Library Rabwah

qualities. You take a person who is steeped in vice, his sense of right and wrong is obliterated. You tell him you have got to become a saint. He says, do not bother me, I am too far from it. Islam does not teach that. Islam has laid down gradations of morals which each person by applying to himself or to others should be able to diagnose the degree of moral evil into which the sinner has fallen and the way by which he can get away from sin, in order that he might get to perfection. The Quran has laid down these grades.

Three degrees of moral Excellence

The Quran says—

ان الله يامر بالعدل والاحسان وايتاي ذى القربى وينهى عن الفحشاء والمنكر والبغى۔

Adal is the first degree of moral excellence, *Ehsan* the next degree of moral excellence. The final degree of moral excellence is *Ita-i-Dil Qurba*. Here are the gradations by which you can judge yourself. *Adal* is equity—equitable dealing with one's fellow beings. It is not merely translated as justice, it means equity, that is to say that your dealing with your fellow human beings should be on the basis of equity with no transgression of the slightest degree, and that for the good received at least equal amount of good must be returned. This is the least moral quality which a man begins to develop. *Adal* is at least the equal return of good for good. *Ehsan* is the next one. It is returning more good for the good received and even returning good for evil done.

There are three grades of moral excellence which a man must try to attain and three grades of evil which he must avoid before he gets on to moral perfection. The evil is indicated as *Fahsha*. *Fahsha* means such evil which does not affect any other person but affects your own individual self. That is mostly evil thought, evil designs or nursing of evil designs. That is the first fall from moral excellence. The next is *Munkir*, that is such individual evil conduct as is disliked or is repugnant to other human beings with whom you have to live. *Bughye* means injury, that is such evil the effect of which although manifested

Digitized By Khilafat Library Rabwah
by action spreads from yourself to others. These are different classes. You progress in morals from one stage to another ; you go down in vice from one stage to the other. You cannot reform either a single individual or community or the whole of humanity by telling them that you are down in the wrong, and that is the way you have got to go to. Take the instance of a child who is told, here are all the school books you have to read them before you become an M.A. He cannot read them at once. He must take them stage by stage.

Three Stages.

In these three stages Islam lays down the various means of eradicating evil and of developing excellence. That indicates that there is a good deal to be learnt in the domain of morality. Let me for a moment deal with with economic effects and perhaps a word or two with regard to the social factors. Two years ago when the Round Table Conference was sitting in London, the Muslim delegates to the Joint Select Committee were invited into a committee room of the House of Commons to address Members of both Houses on the subject of the contribution of Islam towards the solution of world problems, particularly the economic problem. Several members addressed the members assembled there and according to their own conception of the contribution of Islam they exclaimed what they thought Islam does contribute towards the solution of problem. One of them said the solution was that the future Viceroy of India should be a member of the Royal House. Another said that the time had come when we must accept the doctrine of interest, that this prohibition of interest in Islam was the great handicap for Muslim communities and unless this was removed the Muslims could not make any contribution towards the solution of the economic problem. I will try to give you a very brief outline of what I said on that occasion. I told them, if you mean that the economic end of humanity is this that there should be a number of millionaires in each community and the poor working classes should live in distress from day to day, if we want to achieve that object then Islam makes no contribution towards the solution. Islam has

Digitized By Khilafat Library Rabwah

prescribed certain doctrines by which we can obtain the solution of the economic problem. Mr. James de Rothschild came up to me afterwards and said if these were the economic teachings of Islam I am afraid there is no place for me in Islam. I told him that Islam had no room for him. Islam aims at a state of society where wealth continues all the time to revolve and does not accumulate at any time within a few hands. Islam aims at the general prosperity of the whole body politic and does not aim at those rules of economic society which have developed during the 19th and 20th centuries. That is the first condition that Islam wishes to bring about and to safeguard us against certain evils in the economic body which if not checked would bring about that state of society which exists in the West. Take the Islamic system of inheritance. This is designed for the distribution and revolution of wealth. In the first place Islam puts a check upon the power of disposition, 1/3rd of your property you might give away, the remainder 2/3rd of the whole of the man's property must be distributed among a very large number of heirs.

The Tax of Zakat.

Next, Islam has imposed a sort of tax in a manner which in every economic or religious system can bring prosperity to the whole of society and that is *Z*akat. *Z*akat is a legal tax imposed by a Muslim State, not upon income only but upon income and capital, so that capital that lies idle will be subject to *Z*akat, not the capital that is working and it is a tax which is based upon this principle. According to Islam all the primary wealth-producing factors are a gift to the whole of humanity and Islam therefore does not recognize in all these the position of ownership of any body. It considers them as a trust and therefore it says that when these factors are reduced in order to produce wealth, it is not enough to say that you have paid the workman his charges and therefore his share is finished. The share of this divine gift has yet got to be paid and that must be paid in the form of *Z*akat; otherwise you would be using something that does not belong to you and that would not be fair.

Digitized By Khilafat Library Rabwah

Zakat is not an ordinary tax. It might be mixed with all other sources of revenue, but special commissioners of Zakat can be appointed and proceeds used only for the following:— First, for the promotion of science and learning, second for the inventors who are engaged in the pursuits which are beneficial to the community, and have no means to carry on their investigations, and thirdly, for the relief of the distressed and the poor. It can also be used with regard to certain public works. You can use it for the department of administration of law and order. Then another economic provision is just the one which that friend of mine suggested at that meeting in London, namely the prohibition of interest. What does interest do? It merely serves to accumulate wealth within a few hands and I do not want to cast reflections, but classes which are engaged entirely upon this business of usury will tell you how many human qualities disappear when a man follows the pursuit of exploiting the needs and distress of his fellow beings. Not only did Islam stop that. On the one hand Islam does not prohibit private loans, on the other hand it has laid down the institution of *Qarza-i-hasna*. In a spiritual system you are working for your own advance or welfare and not for the welfare of the State and therefore in *Qarza* you are encouraged to lend to the community without any return. Each bond that is written for a loan must be dictated. This is something which most of the Muslims do not know. It should be dictated by the debtor and not by the creditor.

A System of Insurance.

Lastly, Islam has provided a system of insurance which no other society or community has laid down or has been able to enforce and this is legal. It is this that if a man happens to fall into circumstances which render him unfit, even after making every possible effort, to maintain himself, the first duty of the State is to compel those persons who would have succeeded him as his heirs if he had died leaving property, to support him. Is there any bigger insurance than this?

Digitized By Khilafat Library Rabwah

No Inferiority Complex.

Islam teaches that no nation as such should consider that it is superior to another and that no nation should ridicule another. Again from the detailed instructions with regard to that we find that Islam has recognized the idea of superiority only with regard to individual superiority and then only in certain spheres where a neglect of it might have led to a certain harm.

In matter of rights Islam recognises Khilafat. The Khalifa has certain powers only for the purpose of Khilafat but as an individual the Khalifa is not superior to other Muslims. Take the instance of Hazrat Umar. He was sued in his individual capacity by somebody who had claim against him. The Qazi bowed to him and asked the Khalifa to come to him and the Khalifa expressed his resentment and disapproved of the conduct of the Qazi and stayed where the opposite party was standing. "You should not have observed that distinction between me and the plaintiff as an individual," he said. Again there is the question of racial relations, the most important of which is marriage. Islam has given detailed instructions and there again it differs from other systems in regarding it not as a matter of individual concern.

Basis of the State

The basis of marriage is physical. It is not a concern of two individuals only but the concern of the respective families and of the whole society. Islam has prescribed instructions for bringing up of children also. Next is the relationship between the State and the subject. The Head of the State is the Khalifa who is chosen as the best man. There is one important doctrine with regard to the relations of the subjects with the State and that doctrine is doctrine of reconciliation between the citizens and the State. Islam says that once a certain form of Government has been established, after that people living in that territory are not, under any circumstance while living in that territory, to take up arms. Islam says that it may be that in certain instances certain communities might suffer for this doctrine. The doctrine inculcated by Islam is that the amelioration of the

Digitized By Khilafat Library Rabwah
condition of the subjects is to be by reason, by representation, by argument, by co-operation and persuasion and not by violence. International relations is a subject based upon the Quran and derived from the Holy Quran. Islam visualises one unit or at least a world federation. The injunctions laid down by Islam in this connection are these :—If two nations fall out, the other nations, it means Muslim nations, must issue a notice calling upon the belligerents to submit their differences to them. If any of the belligerent parties refuses to come to terms or accept the award given, in that case the other nations must go to war against the recalcitrant. In order to force that nation into submission, and supposing arbitration is not accepted, that nation must take the risk of combined attack by all other nations. Again the principle laid down is, that if the belligerents make their submission, then reconciliation is to be brought about between the original fighting nations with regard to the quarrel that arose between them and those nations who had taken up arms to subdue the aggressor shall not impose any conditions on the subdued nation. They must not say, each of us had been put to trouble, give us a bit of your territory. Peace must be brought about with regard to the original quarrel. One of the great factors which are causing so much distress by this preparation for another war is because the peace terms were so inequitable. If these instructions are followed, there would be left no cause for another war. The fundamental principle is the need for an effective sanction for peace and against war.

Preparation and Tyranny

These are, in brief, the teachings of Islam and this the Message of Ahmadiyyat and let me assure you towards the end of my lecture that no amount of criticism which is based upon misrepresentation whether that misrepresentation is conscious or unconscious has ever checked the advance of truth. The study of history shows that those who are vilifying and persecuting are subsequently put in the position of those who have been vilified and persecuted. No amount of misrepresentation or vilification or persecution has ever succeeded in destroying a community, more particularly a religious community. Remember this that whatever circumstances a man passes through, those

Digitized By Khilafat Library Rabwah

are meant for his preparation and his training. I firmly believe that our community is at present passing through a course of tribulation by way of preparation for the obligations that are bound to be laid upon our shoulders as time passes, and for the functions that we must discharge if we are to be the torch-bearers of truth and the spiritual leaders of mankind. In order that we should carry this message to the uttermost ends of the earth we must be tried, persecuted and vilified and put to all sorts of inconveniences and annoyances and troubles and if we are able to bear that vilification and persecution, we shall have discharged the obligation laid upon us. We cannot fit ourselves for our great task until we pass through that fire. It is necessary that we should qualify ourselves by service. Persecution will purify us and outward good work help us to serve the best intetests of mankind as torch-bearers of enlightenment for the human race.

EID IN LONDON.

Eid-ul-Azha was celebrated in London with great *eclat*. Besides Lord Lothian and Sir Francis Younghusband several Ambassadors, Consuls and Members of both Houses of Parliament visited the London Mosque.

Digitized By Khilafat Library Rabwah

TRIBUTES PAID TO CH. ZAFRULLAH KHAN

A brilliant function, says the *Civil and Military Gazette*, Lahore, of 29th March, 1935, was held on the grounds of Nedou's on Thursday evening when Chaudhri Zafrullah Khan, who will shortly assume office as a member of the Government of India, was entertained at a dinner by about 150 leading citizens of the Punjab.

The dinner, which was held under a shamiana, was attended by His Excellency the Governor and some 250 guests and hosts, including members and Ministers of the Punjab Government, Judges of the High Court, members of the Legislative Council and prominent members of the Bar.

The loyal toast was proposed by His Excellency the Governor.

In the course of the speeches which followed glowing tributes were paid to the guest of the evening. Sir Jogendra Singh, Minister for Agriculture, recalled the tributes paid to Chaudhri Zafrullah Khan by the Secretary of State for India.

Referring to his appointment in the Government of India the Minister said : " I hope that in the rarefied atmosphere of the Himalayas he will not forget his tribe or the wheat-growers, the cotton-growers and the sugar-cane growers of the Punjab.

Free Transport

" We expect him to protect our most important industry and we also expect him as the Member in charge of the Railways to provide us with free transport everywhere. "

Sir Gokul Chand Narang, Minister for Local Self-Government, recalled Chaudhri Zafrullah Khan's career at the Bar where the speaker had come into close contact with him. "Another sphere, " he added, " where we had to measure our swords (A voice : Your lungs) was the Punjab Committee which worked with the Simon Commission. When it came to writing the report of the Committee we naturally did not agree. One thing was, however, very clear, whatever he wrote

was the result of his convictions.

Digitized By Khilafat Library Rabwah

"If we had somehow managed to agree on the occasion, the fate of the Punjab would have been different and certain parts of the proposed constitution relating to this Province would have been different from what they are now. That was, however, not to be."

"A Just Man"

Referring to their "measuring of swords" in the Punjab Legislative Council, Sir Gokul Chand referred to the debate on the Punjab Simon Committee's report when he himself had spoken for four hours and Chaudhri Zafrullah Khan for four hours and a half.

He had no doubt that Chaudhri Zafrullah would do credit to his new and exalted position. "I have always believed him to be not only a clever, but also a just man and I hope that in his new position he will always keep in view the principle of even-handed justice between one community and another."

Khan Bahadur Nawab Muzaffar Khan, Revenue Member, recalled the time when as the official whip in the Punjab Legislative Council he first eyed Chaudhri Zafrullah Khan with a certain amount of awe and misgiving and thought: 'Here is a hard nut to crack." Later, he had had the privilege of knowing how genial, kind and good-hearted a friend Chaudhri Zafrullah was.

Mr. Jagan Nath Aggarwal, President of the High Court Bar Association, described the guest of the evening as "a good fighter, a clear thinker and a fair opponent" and was proud of the fact that the Lahore High Court Bar had supplied three members to the Governor-General's Executive Council.

Summing Up

The speech of Sir Douglas Young, Chief Justice of the Lahore High Court, caused frequent roars of laughter. He said:

"Ladies and gentlemen of the jury—it is a peculiar case. You have heard four eminent counsels for the appellant. I am in a difficulty to direct you upon a verdict. I have come as

Digitized By Khilafat Library Rabwah

is not unusual unprepared and we have not heard counsel for the Crown.

" We have heard that the prisoner at the bar commenced life with a serious handicap. He was a Muslim zemindar. He, however, tried to improve his lot by joining the legal profession.

" Later, a most degenerating influence came upon him. He joined the Punjab Legislative Council. We have heard an appalling example of his doings there. On one occasion he addressed that unfortunate body for four hours and a half.

" I have only to add that in the law courts he is a public menace. When he appears in my court I have to hold myself together very carefully lest I should do an injustice to the Crown. Whichever criminal he chooses to defend has an excellent chance of escaping punishment under the law.

" He is now being transferred to the Government of India and I can only say, Heaven help the members of the Central Legislature. Very few in that body will be able to withstand his eloquence.

" Before I finally ask you to return a verdict, I must add that Chaudhri Zafrullah Khan is not only one of the ablest advocates, but also one of the best friends that one can have. "

Digitized By Khilafat Library Rabwah

ISLAM AND INSURANCE

With the growth of the popularity of the insurance principle in India, Muslims are beginning to take an interest in this form of business, and in many cases to participate in it, not only as policy-holders, but as share-holders and even as directors, managers and agents of insurance companies. Great importance, therefore, attaches to the question of how insurance is regarded according to the canons of Muslim law and the teachings of the Prophet (on whom be peace). The question arises, is it legitimate for Muslims to participate in insurance business in any way? It is important that this question should be finally and authoritatively decided, because, not only do many Muslims now participate in insurance business, but some, speaking with pretended authority, have been laying it down that insurance is perfectly legitimate and even desirable from the Islamic point of view. It is proposed, in this article, to analyse what exactly insurance is as understood by businessmen; and having made this clear, to ascertain whether these ideas are in consonance with the general principles of Islam and with certain definite injunctions clearly laid down in our law and scriptures.

What is Insurance?

The primary object of insurance is the covering of certain risks. Life insurance covers the risks of death; fire-insurance the risk of destruction to or damage of property by fire; marine insurance covers a similar risk to property; motor insurance to cars, and so on in other cases. Now how is this risk covered? It is covered by a transaction, in which in practice, in the case of life insurance, the company gives long odds on the insurant's long life; the insurant gambles on his early death. Analyse this in figures. Let us take a premium of 60 or 70 rupees a year covering a whole

Digitized By Khilafat Library Rabwah

life insurance of Rs. 1,000. If the insurant lives for 18 years or more after taking out this policy the company even allowing for payment of bonus over and above Rs. 1,000 insurance stands to gain considerably. If on the other hand the assured dies one or two or three or a half-a-dozen years after taking out his policy, his heirs and assigns gain, while the company loses heavily. Now take the case where a man dies immediately after a policy has been issued in his name, his heirs get 940 rupees more than was paid, a gamble in which the odds have been something like 10 to 1, about as long odds as you get from any book maker. The argument that because a man must die some day there is no gamble is clearly fallacious,—the bet is not on death, but on the date of death. In endowment insurance precisely the same risk is covered, and the same element of gambling is to be found ; and of course this argument applies with even more force to fire, accident, and other forms of insurance. The essence of a gamble is the risking of money on an incalculable contingency, and the date of death as we all know is an incalculable contingency. Gambling is clearly forbidden by Islam ; and we have shown that insurance is based on gambling.

Where do Insurance Profits Come From ?

The payment of these risks is made possible by their distribution over a large number of cases and a large period of time, very much as the averaging of risks makes the profession of a racing book maker possible. What are the profits which insurance companies pay as bonus, and where do they come from. Clearly they are a from the interest, and they come from the interest earned by the company's investments. No insurance company could carry on business, still less pay bonus, if a large proportion of its funds were not invested in interest-bearing securties. The argument that the bonus paid by an insurance company is not interest because it is not fixed, but may vary from year to year, is obviously frivolous. Interest may vary, and often does, otherwise it would not be

Digitized By Khilafat Library Rabwah

necessary for banks and other commercial companies to meet from time to time to decide what dividends shall be paid to shareholders, that is what *interest* shall be given to them on the money they have lent to the company concerned. And further, this bonus comes ultimately from the interest earned by the company's own investments. That this interest is often very heavy is evident from the fact that recently, the Insurance Companies of the Punjab lodged a formal protest against the legitimate restrictions against usurious interest proposed in the Punjab Agricultural Debts Relief Bill. No, the bonuses paid by insurance companies are clearly and manifestly interest, and the whole business is based on interest. Equally clearly Islam forbids the giving or taking of interest, making no difference between economic and uneconomic interest, bank interest and money-lenders' interest. All interest is forbidden, and by consequence any business based on interest is forbidden.

Clear Injunctions.

From what has been written above, it must clearly be evident, firstly that insurance is a gamble financed by the taking of interest, and secondly that as such it is expressly forbidden by Islam. With its expediency or practical usefulness, we are not concerned here. Many things that are very profitable are morally wrong. Theft, when undiscovered, may be very profitable, so may forgery, but their profitable nature has never been urged in their justification. Unfortunately in regard to insurance, there are many Muslims who in other respects claim the highest piety and learning, but who having been tempted to benefit themselves by becoming directors of insurance companies endeavour to justify the action by specious arguments designed to show that Islam allows and even favours the principle of insurance. In the earlier portion of this article, we have been at some pains to take up the arguments of these people and show their fallacy. Every one of such arguments deliberately evades the point that insurance is based on gambling and interest,

Digitized By Khilafat Library Rabwah
both of which are expressly forbidden by Islam; they also conveniently forget that the attempt to cover the risks of life shows lack of confidence in the Divine Purpose of the Almighty, on which Islam enjoins us to rely. Unfortunately the specious and poetic special pleading of the lawyers and philosophers who are insurance directors at times mislead simple Muslims; and it is for this reason that we have been at some pains clearly to state the real issues. That some Muslims should have their lives insured, just as some Muslims take interest, and some even steal and forge and commit adultery is inevitable. But the sin of those who do it frankly for gain and acknowledging that as a sin, is far less great than that of those who justify their guilty practices by dsihonest arguments, and thus mislead the public.

Digitized By Khilafat Library Rabwah

MODERN YOUTH

(By Mr. Abdullah R. Scott.)

Where is the present generation drifting to ? Immorality and irreligiousness have been stretched to breaking point and the peril, which, ultimately, must result from it all, will be the complete downfall of all that stands for civilization.

Religion is a topic which they class as bunkum and only fit for old maids and fanatics.

Church-going and the Decalogue have been usurped by cinemas, theatres, ballrooms, nudist societies, beauty competitions, mixed bathing, etc.

The home has been vacated by the fair-sex in order to compete with man in outdoor activities.

The pro-creation of the human race has been condemned by the birth-controllers and the sanctity of marriage abandoned for companionate marriages.

Atheism, Agnosticism and immorality prevail throughout. But why should the elders hold themselves responsible for this ?

Sir Herbert Barker, in his most inspiring article, "My Apology to Youth," in *Pearson's Weekly* of January 12th, 1935, writes as follows:—

"Dr. Norwood, former headmaster of Harrow, has spoken in public on several recent occasions of the widespread irreligion of the younger generation,"

Digitized By Khilafat Library Rabwah

As Dr. Norwood sees it—and he has ample means of arriving at a sound judgment—religion has lost its hold upon a large majority of the younger people of to-day.

This sounds like an indictment of the rising generation ; actually it resolves itself into an indictment of those who have long since left their Youth behind them.

It is those who made this post-war world what it is, who had produced a generation preoccupied with material things, and indifferent to anything that cannot be measured in terms of pleasure and enjoyment.

If Modern Youth is moving fast towards materialism then it is because its elders, while professing Christianity, have denied it in practice. The truth is, of course, that the decline of religion is a legacy of the war, for the world that seethes and bubbles in its wake is a world of crumbling values. Let us, at least, be fair with Modern Youth. No former generation ever inherited anything like the ethical, social or economic confusion that confronts it.

Little wonder, indeed, if, disgusted with a world gone mad, these impressionable youths give up the attempt to arrive at truth and slide away towards the easy path of pleasure and materialism.

Personally, as I say, I have every sympathy with the attitude of Modern Youth. If it goes its way jauntily, thrusting aside the old conventions, the old prohibitions, who can condemn it ?

Yet, without blame or reproach, it is necessary for those who belong to an older generation to speak plainly.

Digitized By Khilafat Library Rabwah

It is my proposition, and I submit it to a generation I believe to be imperilled, that man is fundamentally a religious animal. It is impossible to rule out the spiritual side of life, impossible to turn one's back upon the terrific problem of human destiny.

This is not a question of being orthodox or unorthodox. It is a question of affirming or denying man as a spiritual being.

It is the duty of every individual to think about religious problems. Sheer indifference is possible only to the fool. Thought should be fearless, wherever it leads. And it is significant that the world's greatest thinkers throughout the ages have been deeply religious men.

There is a tendency to-day to reject all those rules of life which have been accepted as based upon the eternally true values throughout the centuries.

Sometimes the rejection of them springs from a desire to clear the way for conduct only possible without the discipline of a religious code. Sometimes the rejection is the result of a perverse and illogical attitude of mind that reasons shallowly that the code is old and that, therefore, the code is outworn. This widespread view results in the inevitable collapse of the moral structure of society, and in the deterioration of the individual. Contact withthe younger generation convinces me that there is a great deal of spurious philosophy about, a great deal of muddled thinking, particularly where the relations of the sexes are concerned.

This loose attitude towards fundamental human relationships has always presaged the decline and fall of societies in the world's history, and if it continues with us it will again be so.

Digitized By Khilafat Library Rabwah

However much we are irked by them the old tried virtues still count; honour, loyalty and service to others, and they count because they do not derive their force from any artificial source, but are based on values that are unchanging and unchangeable.

Many youngsters to-day are setting out to live their lives without making any attempt to get their values right. As I say, I do not condemn them, I think they are deserving of our sympathy. More; I think that the generation that is starting life in earnest to-day is entitled to the profoundest apologies from its elders, who are not, alas, its betters.

It is we who have made of this world the ghastly mess it is to-day. It is we who have given lip service to the Religion of Love and denied it by every act of our daily lives. Can we wonder if cynicism, bitterness or mere indifference towards the finer things of life so often characterise the attitude of the younger generation to-day?

Yet, since the undoing of all the mischief we have wrought is the pre-ordained task of those who crowd up behind as we move along the years, it is necessary that we should, even at this late hour, shout our warning.

What the younger generation needs to-day is a return to those simple things which are first and last things.

We have been clever too long.

Can mere intellect, divorced from those imperative impulses towards all that is good and true, suffice the modern world?

We know that it cannot.

Digitized By Khilafat Library Rabwah

Man progresses along the path of evolution handicapped always by a spiritual time lag.

The inheritors of the modern world may be intellectual giants ; but they are surely also moral and spiritual pygmies.

The world needs a Grand Inquisition into its values ; for, from false values spring all those evils which threaten our very civilization to-day.

We who are past our youth have contributed towards this word disaster. Can modern youth repair the havoc we have wrought in the world ?

I believe that it can. But it must cure itself first. An interpretation of life that rules out religion in its broadest sense must fail. We have the past to remind us of this truth.

Will modern youth repeat our errors ?

I do not believe so. But if it does, its fate is surely sealed, and with it the fate of mankind."

I do not agree with Sir Herbert that the elders are to blame, because this indifference to the spiritual side of life was bound to come sooner or later and it is significant that its development commenced in the West.

The responsibility of it all is due to the insipidity and impracticability of Christianity. It has failed completely to satisfy the needs and intelligence of progressive humanity.

If the seething ocean of troubles, which have beset the present-day world, is to be settled by religion, it is only Islam which can cope with it.

Digitized By Khilafat Library Rabwah

Its laws are natural and practical in all ages and for all classes.

Islam stands for true emancipation of woman in the real sense of the word. It is far superior in dealing wit national disputes than any League of Nations ever heard of. In Islam rich and poor, labourer and capitalist, king and peasant, male and female, orphan and widow are equally contented in their separate walks of life.

If the West would only study and adopt Islam as its religion and bury the corpse of Christianity, all this talk of irreligiousness, wars, armaments, labour-troubles, world depression, etc., would rapidly disappear and the peril which is threatening the civilization of the present day would be replaced by a peaceful and contented world. Why not give it a trial ?

AHMADIYYAT'S MARVELLOUS SPREAD IN INDIA.

857 persons joined the Ahmadiyya Movement in Christmas Week,

90 persons in three days when Hazrat Khalifatul Masih went to Gurdaspur to give evidence in the case *Crown* v. *Sayyad Ataullah Shah Bokhari*, and

390 persons in the month of March.

Digitized By Khilafat Library Rabwah

NOTES AND COMMENTS

Expectation of Life at Birth in India

An indication of the material and educational condition of the people of a country is afforded by their "expectation of life" at birth in years. A table of such expectation in different countries is produced below from the Census of India, 1931, Vol. I, Part I, pages 171-72.

EXPECTATION OF LIFE AT BIRTH IN YEARS

Country	Males.	Females.
Australia	55·20	58·84
Denmark	54·9	57·9
England	48·53	52·38
France	45·74	49·13
Germany	44·82	48·33
Holland	51·0	53·4
India	**22·59**	**23·31**
Italy	44·24	44·83
Japan	43·97	44·85
Norway	54·84	57·72
Sweden	54·53	55·98
Switzerland	49·25	52·15
United States of America	49·32	52·54

Conflicting ideals of East and West

"But what is East and what is West?" "The *Koran* teaches us that all the nations are of one race and that is true, but in their development East and West have come to represent conflicting tendencies. What catches the eye in the great civilizations of the East is their dazzling splendour, but a splendour that belongs to the few; and in truth the two dominant principles of these civilizations are stability and the happiness of the few. Coming from the general to the particular, we find the individual in the East the possessor of a marked and unique personality. He detaches his mind from material and worldly realities. The State is in the nature of fate to him. He believes he can never alter it, and hence very few or no attempts to demand a voice in the working and will of the State and the ruler. For him spiritual values are the only values. No wonder the East has been the cradle of all loving religions. But the values of the typical East could be accepted in their entirety only if men were disembodied spirits. We may therefore say that the supreme ill of which the East is suffering is due to a lack of proportion between the material and spiritual nature of man.

Digitized By Khilafat Library Rabwah

"The men and the civilization of the West were both late arrivals. The West took its religion from the East, its philosophy and science from ancient Greece, its ideas of Government from Rome. Rome was the first expression of Western civilization. The great innovation of the Romans was the conception of a man-made, changeable law, and as the individual in the West demanded and obtained a voice in law-making and Government, so also he demanded his share in the good things of life. His values were in the main material values, and therefore we see in the West a constant struggle between the man who has more and the man who has less. This is due primarily to the peculiar psychology evolved in the West. But though the values of the Western individual have produced scientific miracles and given man immense power over nature and made life much happier, we can accept these values in their entirety only if we conceive of men as super animals or rather as dehumanized. The over-emphasis on material values has produced disastrous results, and thinking men in the West realize that their civilization is tottering to its fall. The supreme ill of which the West is suffering is also due to a lack of proportion between the material and spiritual nature of man."

This is how Madame Halide Edib Hanum described teh conflicting ideals of the East and West in her lecture on the above subject, delivered a few weeks ago in the Jamia Millia, Delhi. Islam seeks to bring about a synthesis of what is good and abiding in the Eastern and Western ideals. It lays as much stress on the development of spirit as of body. The idealist and the practical find the full expression of their ideas and ideals in Islam. The abstract and practical aspects of human life have both been given due consideration in the Islamic system. So it is quite true to say that East and West meet in Islam.

A Scientist's Challenge to Darwinism

A vigorous challenge to the Darwinian theory of man's evolution from the ape was delivered by Sir Ambrose Fleming, O.M., the distinguished scientist, in his presidential address to the meeting of the Victoria Institute and Philosophical Society of Great Britian in London. He said :—

"I submit, that we cannot consider we have any serious proof of the evolution of modern man from an animal stock.

"We have not the very smallest knowledge of how empty space first became occupied with the most rudimentary form of matter. Neither have we any conception of how life originated. We cannot in any way bring it into existence apart from previous life. Here then, are two great gaps which no evolutionary theory has been able to bridge," "Broadly, and generally, we may say, that the widespread, almost universal, conviction of humanity, as shown by burial customs as well as in the phenomena of conscience, is that bodily death does not terminate personal existence in human beings."

Digitized By Khilafat Library Rabwah

"The problem which the evolutionist has to face is to explain how it comes to pass that if men and the enthropoid apes have a common ancestor, all the above astonishing powers and faculties should be present in ever-advancing degree in man and totally absent in the collateral animal, the ape. "We have not merely to account for the bodily form; we have to explain the appearance of these immensely progressive psychical and spiritual powers as well. Modern anthropology furnishes no sufficient answer to this question." "We can quite appropriately assert that the origin of man is to be looked for in the creative power of a self-conscious Creator and Supreme Intelligence and will. We cannot, however, assume that a mere abstract term such as evolution, which merely connotes gradual change is *vera causa* in a scientific sense. Accordingly, it is no explanation at all to assert that man has been evolved from an animal form. "There is no adequate proof of the extensive distribution or large existence of any skeleton remains to justify the assumption that there did exist in past times many intermediate types of organic beings or common ancestors of man and the ape in such number and gradually varying type as to justify the assumption of Darwinian evolution. "We men are conscious of our own existence and thinking power, and that we, ourselves, can begin, initiate or create certain things. There should therefore be nothing 'incredible' in the idea that the Supreme Intelligence and Will of Diety which is evidenced to us in the phenomena of the inorganic world should be able to create, not merely atomic matter and energy, but also living matter in organic forms. "If we took the slowest of the rates of increase of population, say of doubling in 300 years, it was possible to show that in 9,000 years a single pair of human beings could multiply into 1,000,000,000 pairs of human beings. If prehistoric man had anything like this rate of procreation, and had been living on the earth for any period like ten millenniums he would have multiplied to an extent to fill up nearly the whole known world. Yet where were the remains of such a vast population? All that had been found were a few dozen skulls and skeletons, mostly very isolated and widely separated places. Surely that fact alone was sufficient to rule out these great ages thus assumed for these few human or semi-human remains. All the facts were much more consistent with the Biblical account and a postglacial date for the Creation of Mankind." I claim that it would become evident that the sedulously propagated hypothesis of man's age-long evolution by Darwinian natural selection from a stock which had also produced the anthropoid apes, and that all man's superiority was due to a spontaneous "acquirement" of a large brain, upright position, improved foot or hand, and powers of speech, "acquired" over vast periods of time, was the product rather of the imagination than based upon indisputable evidence."

Corpse like Obedience.

The sixteenth century saw a great upheaval in Christendom. The Roman Catholic Church, till then the only representative of the Christian Faith, was face to face with a life-and-death struggle. Martin Luther raised the standard of revolt against the unlimit- authority of the Pope and the immoral practices that were rampant in the Holy See. The Roman Church lost much ground to the Dissentors and it was in danger of a complete disruption when a disabled knight, Ignatius Loyola, came to its rescue. He

Digitized By Khilafat Library Rabwah

founded a society which he named as the Society of Jesus. Its members were known as Jesuits. This society infused not only a new life in the Roman Church but put a complete stop to the apparently irresistible onrush of Protestantism. How did they do it is a subject that deserves serious study by all missionary societies The first and the foremost regulation to which the Jesuits had to submit themselves was unquestioning, even corpse-like obedience to the orders of their superiors. Dr. Rene Fülöp-Miller, in his book, *The Power and Secret of the Jesuits*, graphically describes the kind of obedience demanded of the Jesuits. He says :

> " Ignatius distinguishes carefully the various grades of obedience. The lowest stage, the purely external " obedience in deed, consists in this, that the subordinate confines himself to accomplishing what is required of him ; this obedience Ignatius describes as ' very imperfect. ' The second stage is distinguished by the subordinate's making his superior's will his own will : 'at this stage there is already joy in obedience. " But he who desires to offer himself wholly to the service of God must ' bring not only his will but his intelligence. ' He must reach the stage where 'he not only wishes the same, but thinks the same as the superior, and submits his judgment to that of his superior so far as only the surrendered will can sway the intellect'.....Herein, Ignatius requires nothing less than the complete sacrifice of the man's understanding, "unlimited obedience even to the very sacrifice of conviction' ; it is significant that he adds here : " So may Abraham well have felt, when God commanded him to sacrifice his son Isaac.'..... Quite apart from overt opposition the Jesuit must never indulge in any interior questionings whether his superior is in the right. He must be utterly convinced that whatever he is commanded to do will promote 'the greater glory of God,' and he must obey joyfully, with zealous enthusiasm....."

Digitized By Khilafat Library Rabwah

The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE HMADIYYA MOVEMENT,
P. O Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMDIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Austraila.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel Haifa, Palestine

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD.SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra.)

Regd. No. L.-2942

Digitized By Khilafat Library Rabwah

THE REVIEW OF RELIGIONS

A MONTHLY JOURNAL

OF SANE MUSLIM RELIGIOUS THOUGHT

DEVOTED TO

THE DIFFUSION AND DISSEMINATION

OF

THE BEAUTIES AND EXCELLENCES

OF

ISLAMIC TEACHING & TORCH-BEARER

OF

THE LIGHT OF ISLAM IN THE WEST.

Gives an Impartial Review of the Prominent Religions of the World and Removes Misconceptions about ISLAM.

Annual Subscription

Inland ... *Rs. 4*

Foreign Countries ... *Sh. 10*

All remittances should be sent to the MANAGER,

THE REVIEW OF RELIGIONS (English)

P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya